

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 22, Vol. XXVIII.

Saturday, June 2, 1866.

Price One Penny.

MINUTES OF THE THIRTY-SIXTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Thirty-sixth Annual Conference convened in the Tabernacle, Great Salt Lake City, on Friday, April 6, 1866, at 10 a.m., President Brigham Young presiding.

On the Stand: Of the First Presidency—Brigham Young, Heber C. Kimball, and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon.

Patriarch—John Smith.

Of the First Presidency of the Seventies—Joseph Young, Levi W. Hancock, Albert P. Rockwood, Horace S. Eldredge and John Van Cott.

Of the Presidency of the High Priests' Quorum—Edwin D. Woolley and Samuel W. Richards.

Of the Presidency of this Stake of Zion—Daniel Spencer, David Fullmer and George B. Wallace.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

Reporters—George D. Watt and

Edward L. Sloan; with a great many Bishops and Elders.

The Tabernacle choir, led by Elder Robert Sands, occupied the usual place; the American Fork choir was in front of the Stand and directly under it, led by Elder E. Hunter.

Singing "Sweet is the work my God, my king," by the Tabernacle choir. President H. C. Kimball prayed. American Fork choir sung, "Wake the song of jubilee."

Elder Ezra T. Benson was called upon to speak, and said the present was an important time, not alone for the Saints, but for all mankind. The kingdom of God is established upon the earth, not by the passions, ideas or notions of men, but by the power of God, and the revelations of Jesus Christ. Man is not carrying on this work, nor doing what is done; it is God who directs the destinies of his own work upon the earth; and he gives visions, revelations, wisdom and knowledge to his servants, and who can help it. He referred to the arrival of the pioneers in this Valley, and to the condition of the country at

that time. We did not come here in our own name and strength, but in the name of the Lord, and in the strength of the God of Israel. And if men come here and desire to do wickedly, they will find that this people are opposed to it mentally and physically. The work is onward; and though we have opposition to encounter, if we exercise patience and be humble before God, keeping his commandments, we will see the work of God overcoming every opposition, and extending righteousness over the whole earth. He bore testimony to the divine mission of the Prophet Joseph, to President Young being his successor, to the purity and divinity of plural marriage, and to the ultimate triumph of the principles of truth.

Elder William Willes sung, "There is a place in Utah, that I remember well."

Elder George Q. Cannon spoke on the fulfilment of the promises which God has made to his people, and the assurance that those yet in the future will be as certainly fulfilled. Referred to the blessings of peace enjoyed by the Saints under the most peculiar and adverse circumstances, when there were the least prospects of its continuation; and to the perpetuation of this and other blessings among the Saints, if they are faithful.

Singing by the Tabernacle choir.
Prayer by Elder Lorenzo Snow.

2 p.m.

Before the appointed time for opening the meeting had arrived, the Tabernacle was densely crowded, every niche of available standing room being occupied, the door-ways blocked up, and crowds being compelled to remain outside.

Singing by the American Fork choir.
Prayer by Elder George Q. Cannon.
Singing by the Tabernacle choir.

President Joseph Young addressed the Saints on the peaceful and holy feeling which accompanies the possession of the Holy Spirit, and on the blessings which are obtained through obedience to the Gospel. He exhorted them to continued and increased faithfulness, bore testimony to the truth, and prayed for the blessings of

God to rest upon and abide with His people.

President D. H. Wells touched upon our constitutional rights as citizens, and as members of a religious organization. He showed that the Lord required this generation to put away evil, corruption and wickedness, and practice righteousness. God will save us by our obedience to his laws; and if any come to this Territory or into this Church for any object, or from any motives other than pure and holy ones, they are deceiving themselves, and had better remained where they were in the world. It is our right, as it is the right of all, to worship God according to our own views and faith, without our religion being in any way interfered with. This right will be guaranteed to all men when the kingdom of God bears rule, wherever that rule extends.

He referred to the charge of "disloyalty" brought against the Saints, showing that the Elders of the Church have ever inculcated obedience to the laws in every place where they have labored, and in this Territory faithful adherence to the Constitution of our country, without there being the first instance in the history of the Church of our having opposed any provision, or refused to accede to anything that did not seek to rob us of our Constitutional rights. When we preach our principles, those before whom they are laid can please themselves whether they receive or reject them; but Congress sitting in Session has no right to decide whether any part or all of them are true or false. The Constitution throws its broad folds in protection over all religions in the nation, yet some of the contradictory principles taught by opposing sects must of necessity be false. He cautioned the Saints against being led away by the influences of evil which are seeking to seduce them from the paths of righteousness, virtue and holiness, and urged them to be constantly on guard against such corrupting spirits.

Elder William Willes sang an original song written by himself, "I'm a merry-hearted Mormon."

Elder George A. Smith spoke briefly of his travels lately through Tooele and Utah counties, and of the great

increase of children that he saw everywhere on his travels. He strongly recommended the *Juvenile Instructor* to be placed in the hands of the rising generation, as a means of supplying them with knowledge in an attractive manner.

Singing by the American Fork choir.
Prayer by Elder Edward L. Sloan. ✕

Saturday 7th, 10 a.m.

* Singing by the Tabernacle choir.

Prayer by Elder John Taylor.

American Fork choir sung, "May we who know the joyful sound."

Elder George Q. Cannon then presented the Authorities of the Church to the Conference, who were unanimously sustained by vote in the following order:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball his First, and Daniel H. Wells his Second Counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the Church.

Daniel Spencer, President of this Stake of Zion, and George B. Wallace and Joseph W. Young, his Counsellors. Elder David Fullmer, who was First Counsellor to President D. Spencer, being released at his own request, on account of his failing health.

William Eddington, John L. Blythe, John T. Caine, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, George W. Thatcher, Joseph F. Smith, Peter Nebeker, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richard, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and

John Van Cott, members of the First Seven Presidents of the Seventies.

William Squires, President of the Elders' Quorum, James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel G. Ladd, President of the Priests' Quorum, William Carmichael and Robert Price, his Counsellors.

Adam Spiers, President of the Teachers' Quorum, Henry I. Doremus and Martin Lenzi, his Counsellors.

James Leach, President of the Deacons' Quorum, Warren Hardie, his Counsellor.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works, John Sharp, his Assistant.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor, Heber C. Kimball, Daniel H. Wells and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff, his Assistant.

Elder William Willes sung a song.

Elder P. H. Young referred to the Gospel being brought to his father's house, and his father, his brothers, President Brigham and Joseph Young, and himself, being baptized thirty-four years ago. He pointed out that persecution has invariably attended obedience to the Gospel, yet the Church has continued to grow and prosper exceedingly.

Elder John D. T. McAllister sung, "We'll plow, we'll sow, and joyful reap."

Elder John Taylor showed that we do not found our claim to have authority from God upon having received it from any other organization, or through any church upon the earth; but that the authority of the Priesthood comes from God, and we know it. He put the question direct, Is your religion true, and do you know it? when the congregation responded with a perfect shout of "ayes." With this knowledge, we are the only people

in the world who have the courage to preach and practice truth and righteousness, and reprove iniquity. Took up the subject of marriage and plurality of wives, quoting the Constitutional provision with reference to religion, and showing that marriage is recognized in the Greek, Catholic and Anglican churches, as a religious ceremony, and a vital part of religion. In proving that the doctrine is a necessary part of our faith, he said, "Joseph Smith told others, and he told me, that if this principle was not sustained, this Church could not continue to advance. It involved not only our happiness in time but in eternity; and every man or woman claiming to be in the Church, who opposes this principle, is on the high road to apostacy, if not already an apostate. God will maintain his Work, and the miserable, corrupt beings who seek to bring evil upon Zion, and practice wickedness among her people, will fail in every attempt to accomplish their hellish purposes, if we remain faithful to God."

Anthem by the Tabernacle choir.

Prayer by Elder F. D. Richards.

Saturday, 2 p.m.

Singing by the American Fork choir.

Prayer by Elder Joseph F. Smith.

Singing by the Tabernacle choir.

Elder George Q. Cannon read the following names of Elders selected to go on missions, and submitted them to the Conference, which sustained the selections:—

William Grant, Edward Petty and Isaac Kimball, Great Salt Lake City; John Rees and William Gwin, Box Elder; George Hunter and John Urie, Cedar City; Moses Thatcher, Logan; John Peter Wretburg, Sugar House Ward; Elmer Taylor, Springville;

John Ezra Pace, Harmony; Nephi Faucet, St. George; Marius Ensign and O. P. Leston, Santa Clara; Edwin Walker, Toquerville.

Elder Franklin D. Richards reasoned on the uncharitable, illiberal and persecuting manner in which the Saints have continually been treated. Because they have dared to serve God and keep his commandments, the wrath and enmity of the wicked have been ever directed against them. Yet, could the world realize and understand our motives and objects, and the Spirit of inspiration with which God blesses his servants, and would they study their best interests, they would know that we are their friends, and they would come and seek counsel from the servants of God.

Elder W. Willes sung, "My own home Deseret."

Elder George A. Smith noticed some of the predictions that have been uttered concerning the destruction of "Mormonism" and its annihilation, showing it has outlived them, and has prospered, while apostates, who sought to bring evil upon it, have sunk from sight and are forgotten, except when an Elder of Israel alludes to them. By referring to the history of several persons in the early days of the Church, who had become filled with pride and vanity, and had given way to apostacy, he illustrated the danger of fault findings, complainings, and giving way to evil and the spirit of apostacy. In a very interesting historical discourse, he showed that the way of the apostate is a hard one, and leads to all the suffering, misery and bitterness which render existence unendurable.

Anthem by the American Fork choir.

Singing by the Tabernacle choir.

Prayer by Elder E. D. Woolley.

(To be Continued.)

* PLURALITY OF WIVES—PHYSIOLOGICALLY AND SOCIALLY.

(From the *Deseret News*.)

The matter in our last article on plurality of wives, showed a widespread condition of social and moral degradation existing in Christendom, far beneath that of even the semi-barbarous oriental nations. The result

is, an equally wide-spread enfeeblement of the race physiologically, an increase of diseases that prey upon the human system, a shortening of the already brief span of life, and a decrease of strength, vitality and soundness of physiological structure. So prevalent is the crime there alluded to, that but comparatively few families entirely escape the poison of the evil in some degree. It has become fashionable to speak of the sensual misdeeds of young men as sowing their wild oats, and they are looked upon as a matter of course. The blood—the life of the system—becomes contaminated and vitiated, which makes itself manifest in various forms, not only in the actual transgressor, but in succeeding generations, the children bearing in part the penalty of the parent's guilt. We have said before that this is not by any means a consequent of monogamic marriages; but it is found to exist with them, or follow after where they are exclusively legalized.

There is, however, another thing well known to exist, yet beyond the reach of all human enactments, which has its influence, and a weighty one, in deteriorating the human race physically. The intercourse of the sexes is not confined, in married life, to the perpetuating of the species. Long after that end has been attained, the same communion is continued, robbing the future mother of that vigor which should nourish her embryonic offspring, and giving intensified sensual desires to that offspring when it comes to fill the measure of its creation. We do not care to pursue this part of the subject farther; it is so well known and universally admitted, that argument on it is needless.

An evil is here discovered, which philanthropic physiologists deplore but cannot reach. It is not love, but lust. That it has grown and is growing, facts, patent to the world, declare. Preventives against increasing families are privately and publicly advertised. That they find a large sale is evident, or those furnishing them would not increase in number, and add column to column of advertisements in widely circulated and influential newspapers. As a stronger proof of the ruling power of lust, the prevalence of abortions

may be fairly adduced; not simply where erring frailty would seek to cover shame, but where there is no motive for concealment, only the desire to enjoy lustful communion without the responsibility of parental care.

These things bring the evils on humanity which are loudly deplored through Christendom, found existing there, yet falsely and illogically charged upon plurality of wives. Apart from the higher condition of morality found in Utah, plurality of wives, as practiced here, produces a higher condition of physiological existence. Continence, from conception until the term of gestation ceases, gives to the dawning generation stronger and healthier organizations, purer desires, and a higher condition of physical and mental excellence. This is a scientific truth so well known, that the man who would dispute it would be looked upon with contempt by every one versed in physiological science.

We do not introduce these to prove our right to practice plurality of wives, but simply to show that when the Creator of man sanctioned, approved and commanded the principle, he gave to humanity one, which if wisely used, would be a means of increasing their power and strength, and of prolonging their existence on the earth; and that the very evils charged upon plurality of wives are reversed, its tendency and results being the direct opposite.

Let the strongest of those stalwart men who followed Sheridan through the valley of the Shenandoah, don the armor worn by the knights of six centuries ago, and where would their strength and prowess be? They would be objects of terror only to themselves. We have handled helmets of the oldest time which would almost crush a man's head, of the present generation, down between his shoulders in half a day's wear. Where is the physical strength of the inhabitants of Christendom, compared with the men of those days? They received theirs through generations to whom modern corruption was unknown; this generation—the children of centuries of monogamists in theory—with the intelligence of the past before them, and with all they boasted enlightenment, science and knowledge, are less than children of

pared with them in virtue, innocence and physical power. To-day, the most stalwart and physically powerful men known are not found in Christian monogamic nations, but in polygamic Asia. To support this, a host of reliable authorities could be produced, had we space; and this where plurality of wives is merely regulated by caprice, desire or circumstances, not by the Divine command. The physiological arguments employed against plurality of wives, turn around and cut the hands which used them; we would ask no better to employ in its favor.

It is said that this doctrine is a return to the practices of an age of barbarism. If so, the sooner we return the better, for the practices of this age of enlightenment, where the sexes are involved, are fraught with fearful misery, corruption and degradation. But is it really so? Were those men indeed ignorant barbarians, who were honored with the special blessings, revelations, and even personal presence of Jehovah? Abraham and Jacob were undoubtedly of pastoral habits; their great means of support appears to have been their flocks and herds; but in our way of thinking, it does not follow that they were ignorant and barbarous. The Lord thought them worthy of his especial care. He visited the former in his abode, when he had two living wives; and he wrestled with the latter who had four; and he blessed them both before he left them. But perhaps it is, that the farther we get away from God, the more intelligent we become! True, He is said to be the fountain of light and truth; but that is said in the Bible, and it comes to us from, "an age of barbarism." Is it not strange that Christendom should profess a religion which came from those dark periods? The Lord does not visit the people of Christendom now, and they are enlightened! He visited those Patriarch of old, and they were barbarous! Would not a plain syllogism declare that barbarism is more congenial to Him than enlightenment? Why, according to this logic, this enlightened generation would likely find Him too barbarous to associate with, especially as He might be surrounded with those ignorant and barbarous men who had

a plurality of wives—the Patriarchs. Oh! consistency, what a jewel thou art! Christendom professes to have received all that is worth knowing from barbarous polygamists, and claims to worship the God of the Patriarchs, yet actually declares He did not know any better than to associate with barbarians, while He will not speak one word to them! But we forgot, they are so enlightened that they do not need any information from Him! True, we had forgotten that!

It is also alleged that the same construction of the Bible which justifies plurality of wives, would justify the commission of several vices and crimes. It is so alleged, but nobody has proved it. The failings of those of old are recorded, and acts which they performed by command of God are there recorded, which would not have been justifiable except by his command. But the Bible contains positive injunctions against the commissions of acts which are criminal; and in every case where he commanded his servants, there were potent reasons for the command. Where is the restraining injunction which forbids plurality of wives? Let it be pointed out, that it may be read and understood. No place in the book, either directly or indirectly, brands the practice as a crime, but it is spoken of and alluded to as justifiable, being under the sanction of Omnipotence, and ministered to by the voice of heaven itself.

Another so-called argument is, that obedience to every law of God brings happiness, disobedience brings misery; hence the misery that exists in the domestic circle, in places where plurality of wives is practiced, proves that it is in violation of the law of God. With the premises we fully agree; but the argument(?) sophistically based upon them, proves that its author was remarkable for shallowness of mind. The same conclusion could be drawn against marriage in any form, for who dares say there is no unhappiness in monogamic unions? It is disobedience to the laws of God that produces unhappiness with one wife, with two wives, or with no wife at all. If men and women will make lust their god; if they will bow down at the shrine of passion and desire, they disobey the

laws of God, and as they sow they must reap. Further, it is the very theory that underlies all the arguments against the plurality of wives which causes much, if not all, the misery found in the married state. In theory they give man no higher thought, no nobler aim, than bowing to woman's will, caprice and desires; they give woman no loftier mission, than ministering to man's fancy, passion and lust. This theory evolves an ideal which has no reality in life; and when the thousand trying trifles of every day existence come to be borne, the ideal has vanished like an illusive dream, leaving disappointment and dissatisfaction, and a controlling spirit of passion holds dominance over the mind. The theory of Christendom with regard to the sexes, gives supremacy to passion, feeling and desire, and tramples principle in the dust. The law of God makes principle the controller of the mind, to whose wise and majestic sway desire, appetite and passion must yield. And the mind which it governs, the home where its influence is owned and felt, will enjoy happiness, though there should be one wife or twenty wives there. This is the true secret of social and domestic happiness; and the cause of that quiet,

peaceful, heavenly feeling which pervades the majority of the homes of Utah, which those who do not understand and never experienced it, seek to construe into something they know not what. It is this which explains the absence of that jealousy so vainly sought for.

There is a class of people who are "never happy only when they are miserable." We have some of them here in Utah, we presume. Are they in the enjoyment of the terrible misery talked of? Perhaps so. We do not number any of them on the list of our acquaintances; nor do we want to. We can enjoy our happiness after another fashion.

We know the world, its hollowness and misery. We have lived in it, and have seen the bitter cup drained by thousands. And we know that in slandered and maligned Utah, with her plurality of wives, there is more real happiness than in all the rest of Christendom. But it is not enjoyed by our enemies here, whose daily effort is to abuse and defame us. One great charm of their existence is lacking here,—the "Mormon" polity does not include plurality of women with promiscuous intercourse, and they do not like it.

X

THE CAUSE AND THE EFFECT.

(From the *Deseret News*.)

The present aspect of affairs in the Capital of the nation and in the halls of Congress, is anything but encouraging. It does not augur a speedy return to the full blessings of peace and fraternal union. No true patriot can look upon it unmoved, nor help feeling that it threatens impending evils. The apparent amalgamation of parties, which existed during the progress of the late rebellion, by which the power of the nation was put forth to crush the public enemies of the nation's greatness and entirety, has, now that that object has been accomplished, been dissolved, and party spirit with sectional objects in view reigns supreme among the representatives of the peo-

ple. The same causes which produced the terrible effort to shake in pieces the Republic, still exist, and are at work with fearful potency. We say the same causes, for though slavery is named as the cause of the rebellion, it is well known that not until many bloody battle-fields had been covered with the slaughtered victims of war, was the extinction of slavery proposed by those who presided in the councils of the nation.

The history of our country comprises in a lifetime, events and results which nearly all other great nationalities have taken centuries to produce and work out. The foundation of national greatness, and the rapid growth of the

Republic to a first position among the powers of the age, have been within the personal and actual observation of living men. But in no country in the world, and in no age of time, of which historical records are preserved, has there been such manifest and rapid progress, both for good and evil. The energy, industry, virtue and pure patriotism of our fathers, laid the foundation of our national greatness. The liberal Government and Constitution which they gave to the country, invited the natives of other lands to come and settle here, to open up and develop the almost inexhaustible resources which were within the territorial bounds of the Republic, and to enjoy the blessings of liberty and freedom. The natural increase of population was immensely swelled by immigration; commerce flourished with unequalled rapidity; and the transition from almost primitive industry, economy and virtue, to fabulous wealth, with the extravagance and corruptions which so often accompany it, was comparatively but the work of a day. Then liberty began to degenerate into license; men banded themselves together as mobs, and set wholesome and constitutional laws at defiance; patriotism yielded to party; the love of country to the love of place and power; the public good to individual interest; and the evils which bring misery and decadence upon any nation where they are permitted to exist, made themselves openly manifest. Wise men among the founders of the nation saw this, and uttered prophetic warnings concerning it; but while their names continue venerated, their words of warning were and are disregarded.

Because, with this before their eyes, and with the knowledge that God had spoken concerning it, the Latter-day Saints raised another warning voice, and called upon the nation to retrace its headlong career to disrapture and internecine war, they have been stigmatized as "disloyal," and wishing for the destruction of the Republic. If they had been as false to the best interests of the nation as are their accusers, they would not have borne, suffered and sacrificed all that they have done in the past, that the inhabi-

tants of our country from Maine to Florida, and from the Atlantic to the Pacific coasts, might know of the coming evils and learn to avoid them.

When the Prophet Joseph Smith foretold the rebellion beginning at South Carolina, he was the truest friend of the nation that lived upon the earth; and he labored assiduously for his country's good, and the good of mankind, until mobocratic violence deprived him of life. So it has been up till the present time, and so it is to-day. It is not that the Latter-day Saints wish evil to come upon the nation; but they see a state of things existing which has wrought incalculable misery, and will produce much more, unless there is a return to that patriotism, virtue, honesty of purpose and nobleness of soul, which existed among those who laid the foundation upon which the national superstructure of greatness and power was built.

What are the prospects for enduring peace and consolidated union in the nation to-day? Are those who have the general good within their special purview, laboring faithfully to subserve that end? Or are they striving, with unbending tenacity, to fasten sectional theories upon the country, and willing to plunge the nation again in the red tide of war, that their party views may be triumphant, and their party leaders hold the reins of supremacy and power? Where lust of power, pride, vanity and unrighteous ambition strive among a nation's leading men, their inevitable consequences are bound to follow. And when Jehovah has spoken the fate of this and other nations of the earth, it is not because he or his servants desire to see evil coming upon them, for "He willeth not the death of a sinner;" but because the course they are pursuing will as certainly lead to the predicted evils, as that transgression of any law of God and nature brings inevitable punishment upon the transgressor.

The principles which produce supreme happiness in heaven, are, and must of necessity be, the principles of purity and righteousness,—the principles of the Gospel. The same effects will follow observance of them, in proportion as they are obeyed, on the earth, whether in individuals, families,

communities or nations; while a subservience to evil, and pursuing a course of wickedness, will produce their opposites. Hence, when we speak or have spoken of evil coming upon this or any other nation, the result was conditional; the supposition being, that they would persist in continuing in a course which, in the very nature of things, would ultimately lead to destruction. This the voice of God has

spoken; this the history of the world declares. It is for the nations of the earth to receive the warning of heaven as the Ninevites did, by humbling themselves before God, and seeking safety through penitence and reformation; or like the Jews, who, rejecting the warning of the Savior, became hardened in their transgressions, and brought upon themselves swift destruction.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 2, 1866.

GOD'S PROVIDENCES.

✓ THROUGH the blessing of our Father in heaven, we are enabled to chronicle the sailing of the ship *American Congress*, with 294 adults on board. She cleared from the London Docks, on the 23rd of May. Late in the afternoon the vessel moved from her berth into the Shadwell Basin, when a meeting was held on board, and the usual organization effected, Elder John Nicholson being appointed President, Elders Joshua K. Whitney and John Rider, his Counsellors. Early on the morning of the 24th, the vessel was taken in tow by a steam-tug, and moved down the river to Gravesend. Elder N. H. Felt and several others of the brethren remained on board until reaching this point, and assisted in organizing the people into wards, appointing the most efficient men to take charge concerning the preservation of good order and cleanliness.

The *American Congress* is the third ship which has left these shores this season, bearing the Saints of the Most High—flying like a cloud towards the promised land. The Almighty has blessed his Saints and servants thus far, during the business of the emigration, beyond their most sanguine expectations, for He has controlled the winds and the waves, and made them subservient to his purposes. The ship *Caroline*, which cleared from London on the 5th of May, met with westerly winds which detained her in the channel nearly a week, but after that time she got away nicely. Those winds which were unfavorable to her, brought the vessel—we were expecting to, and did charter, to sail from this port on the 30th ult.,—from New York harbor to this port in eighteen days. Immediately on the arrival of this vessel (*Arkwright*), the wind veered around to the east, and what is almost unprecedented at this time of year, has

continued to blow steadily from that quarter for two weeks, and vessels which sailed about the same time as the *Caroline*, have been spoken by steamers far on their voyage across the Atlantic.

Men may differ in their opinion as regards cause and effect, and ascribe success to their own skill, and, in some instances, even acknowledge that Providence has overruled everything for their good; but we who have become acquainted with the economy of God, know the words of Jesus to be true: not a sparrow falls to the ground unperceived by our Father in heaven—even the hairs of our head are numbered. All things are in his hands, and especially those who are gathering up from the four quarters of the globe to Zion, in fulfilment of the numerous prophecies which have been handed down from the time when Adam gathered his children about him and made known unto them what should befall his posterity, even to the last generation. And the principles which he then taught to the assembled multitudes have been reiterated by prophets of God, inspired by the same spirit which moved upon Adam; and the same words, in which the children of Adam were then instructed, have caused light to shine forth upon the minds of men in these our days.

God is order; and even as the human frame is complete in every part of its organization, so are all His works; and as each particle of dust contributes towards making up the entire globe on which we dwell, so do all the creations of God join together and make one grand whole.

The plan of redemption was, before this earth rolled into existence, and our father Adam, when offering sacrifice at Adam-ondi-Ahman, referred to the great gathering in the latter days. It is, indeed, a decree of the Almighty, that a people shall be gathered; and if not the people of this generation, then it is because they turn from those pure principles, and choose darkness rather than light, because their deeds are evil. Let the Saints fortify themselves by prayer, and maintain their integrity before heaven, and their God will work out their deliverance.

ARCTIC PICTURES—A THEORY OF ICEBERGS.

Dr. Hayes, the Arctic explorer, lectured recently before the New York Association for the Advancement of Science and Art. The lecturer commenced by referring to the difference between the ancient and modern ideas of the Hyperborean regions, and then said that in July 1860, an expedition set out from the United States to complete the explorations begun by Dr. Kane; this expedition comprised one little schooner of 120 tons burthen, and 14 persons, who acknowledged me as their commander. The expedition reached the Greenland coast early in August, and halting to obtain dogs for sledge-travelling, and a stock of furs, entered the ice and reached Smith's Sound in September, where it wintered in latitude 78 degree 17 minutes, at a harbor which I named Port Foulke.

The long dark winter commencing in October terminated in March, when our explorations commenced, and before the close of the season they were pushed with dog-sledges, travelling over the frozen sea, to latitude 82 degrees

45 minutes, within 450 miles of the North Pole. The point our exploration reached, the most northern known land on the globe, was opportunely named Cape Union; and we brought home some more evidence of the existence of the much talked of Polar Sea. Being liberated by the breaking up of the ice in the month of July, after ten months' imprisonment, we made still further attempts to penetrate through the ice-fields to the northward, but after nearly losing our vessel, we were compelled to give up the project and return to this country. The English are preparing to reap the rewards of our explorations, an expedition to Smith's Sound being in contemplation.

After this statement of the object of the expedition, and the course taken, Dr. Hayes said he would divide his lecture into two heads: first, giving a general description of the size, form and appearance of the icebergs; and secondly, his theory of their growth and origin. It was not, he said, until we had reached the Arctic circle, and found ourselves in the endless day, where the sun shone upon us at midnight as well as at noon, that we came upon our first iceberg. It was a mass of dead whiteness, and it broke suddenly upon us out of a dense mist, and was mistaken by the "look-out" for land, when he first caught the sound of breakers beating upon it. Its form was that of an irregular pyramid, about 300 feet at the base, and, perhaps, half as high. At first we could see only the white shimmers of its foot, underneath the canopy of the vapor which overspread the sea, and the line of the surf; but at length the mist broke away, disclosing the lofty peak of a glittering spire, around which the white clouds were curling and dancing in the sunlight. There was something very impressive in the stern indifference with which it received the lashing of the sea. Our immediate destination was the Danish Esquimaux settlement of Upernavik, in latitude 72.41, the most northerly outpost of Christian settlement on the globe.

On the 2nd of August we had approached within 100 miles of it, when the wind died out and there was a dead calm. Our sailors began to think that the often talked of Greenland was a mythical locality, but after a time we came in sight of its shores. As the fog lifted and rolled itself up like a scroll over the sea to the westward, iceberg after iceberg burst into view like castles in a fairy tale. It seemed, indeed, as if we had been drawn into a land of enchantment by some unseen hand. Here was the Valhalla of the sturdy Vikings; here the city of the sun-god Freyer; Althim with its elfin caves, and Glitner with its walls of gold and its roofs of silver, and Gimle more brilliant than the sun, the home of the happy; and there, piercing the clouds, was Himinborg—the celestial mount, where the bridge of the gods reaches heaven.

Church, in his picture of the icebergs, has greatly exhibited a scene not unlike that which I would in vain describe. Although surrounded by ice, we had, nevertheless, almost constantly in view a great variety of animal life. Flocks of ducks and geese swept over us in long, undulating lines, and the graceful sea-gulls in immense swarms, sat perched upon the bergs or on the water, filling the air with their noisy chattering. The seals also were numerous, and they kept continually bobbing their cunning, almost human looking faces, up and down in the still waters.

The lecturer then gave a thrilling description of the repeated escape of the small vessel from the dangers with which she was surrounded, and concluded this portion of his lecture by describing a large iceberg, three-quarters of a

mile long and 315 feet high, whose cubical contents might be roughly estimated at 27,000,000,000 of feet, and its weight at something like 2,000,000,000 of tons.

Dr. Hays then proceeded to state his theory of the origin and formation of icebergs. He said the icebergs have their origin in the glacier. The glacier is a branch of the great Mer de Glace, or sea of ice, which apparently covers the whole interior of Greenland; and the Mer de Glace itself is a mass of hardened, or, if the term is admissable, frozen snow, in many places several thousands of feet in depth. It will thus be perceived that the iceberg is of fresh water, and even in its smaller fragments may, in consequence, be distinguished from the ice which forms upon the surface of the sea, which is always salt. It has been sometimes supposed that sea water in the act of freezing, deposits its salt, but this impression has been derived from incorrect observation.

The lecturer referred to the various theories of the formation of glaciers, and described the manner in which they move forward to the shore, where fragments of them, breaking off, fall into the water, and are submerged to the extent of seven-eighths of their bulk. The upward pressure of the water frequently splits them into fragments, each of which becomes an iceberg. The Doctor concluded his interesting lecture by a very eloquent general description of the Arctic regions, and of the impression made on those who first visit them, by the extreme solitude and silence.—*S. F. Bulletin.*

CORRESPONDENCE.

—o—

ENGLAND.

WELSH DISTRICT.

Swansea, April 28, 1866.

President Brigham Young, jun.

Dear Brother,—As I am about to leave the shores of Great Britain for my home in the valleys of the mountains, permit me, through the columns of the *STAR*, to address those with whom I have formed an acquaintance while on this mission, and to give a brief account of my labors since arriving in Wales.

I was appointed on a mission to Europe at the April Conference, 1863, held in Great Salt Lake City. I arrived in Liverpool in July following, when I received an appointment from President George Q. Cannon, as Travelling Elder in South Wales, under the direction of Elder Thomas E. Jeremy. I labored in that position until the Conference held in Birmingham, January 1864, when I was appointed to the Presidency of the Swansea Conference. I labored to the best

of my ability in that capacity, until January 1865, when I was released to return home; but other circumstances transpiring, I received another appointment as Travelling Elder in the Welsh District, under the direction of Elder W. D. Williams, where I have labored until the present time. I was released at the Birmingham Council of 1866, to return home to Zion.

I went forth in much weakness in the discharge of the duties devolving on me, trusting in my heavenly Father; and I hope that I have been the means of accomplishing some good on my mission. Although I have met with much opposition and many temptations, I feel thankful that I have had power to overcome, and hope to be able so to do until the end, that I may obtain the promise made to the faithful,—“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

I have realized when endeavoring

to proclaim the principles of the Gospel, that I had a great amount of opposition to contend with, and that when we would do good, evil is always present with us. I have not sought for worldly applause, but have labored to build up the kingdom of God to the utmost of my ability, and to lay a foundation for an everlasting inheritance in the world to come.

Before I close, I wish to render my heartfelt thanks to my brethren and sisters, for their kindness to me in administering to my wants. I have not suffered for the want of anything to make me comfortable, and I pray the Lord to bless them with power to hold fast to their integrity to him, and with means to enable them to gather home to the land of Zion, where peace and tranquillity reigns, and will continue so to do, when the fierce judgments of the Almighty shall lay waste the nations.

I desire the blessing of the Lord to rest upon you, that you may have power and wisdom to accomplish much good, and be adequate to the important duties resting upon you. I remain your brother in the Gospel,

E. A. RICHARDS.

CHELTENHAM DISTRICT.

Gloucester, May 19, 1866.

President Brigham Young, jun.

Dear Brother,—As I was released at the last Birmingham Council to return home, and having recently received a kind invitation from yourself to embark on the American packet ship *Arkwright*, I shall be in Liverpool on the 28th inst. for that purpose.

It is now a little over three years since I left my mountain home to come on this mission, during which time I have labored with pleasure to spread the principles of the Gospel among the people, and dispel the darkness and errors of so-called Chris-

tianity. My first labors in this country were under the direction of Elder George Halliday, in the Bristol District, and was called, from thence to preside over the Leicestershire Conference, under the direction of District President James Townsend. After which I was appointed to take charge of the Cheltenham District, where I have labored a little over one year.

How much good I have done is not for me to estimate, but in all the positions I have been called to act, I have sought to take a course that would be pleasing to, and justifiable in the sight of God, beneficial to myself and the people amongst whom I have labored. I can say that I feel satisfied with the course I have taken, realizing, however, that it was in great weakness that I came forth on this mission. I have the confidence and good wishes of the Saints in the various fields in which I have labored, as also of many strangers with whom I have formed an acquaintance, and I trust also the confidence and approbation of those who are placed over me, which fact to me is a source of great joy. I will take the liberty of saying, that I feel very thankful to the Saints and strangers who have kindly administered to my wants while I have been in this country, and I feel to say with all my heart, may the God of Israel bless them with much of his Holy Spirit, that they may prove valiant in the cause of truth, and ere long be gathered to the peaceful valleys in Zion, to which place I gladly return, having accomplished my mission in these lands to the best of my ability.

I will now conclude, praying God to bless and prosper you in your high and holy calling. I am, as ever, your brother in the Gospel of Christ.

JUSTIN C. WIXOM.

SUMMARY OF NEWS.

AMERICA.—New York, May 16.—President Johnson sent to the Senate yesterday, his veto upon the bill admitting Colorado as a State into the Union. The Senate adjourned without reading the veto message, the promulgation of

which was consequently suppressed. The veto is reported to be based upon the grounds that the population of Colorado is not sufficient to justify or require the establishment of a State Government, and that the admission of Colorado as a State is incompatible with the public interest, while eleven States entitled to vote in such matters are excluded from representation. The Washington correspondent of the *Herald*, *Times*, and *World*, pronounce the adjournment of the Senate without reading the veto message, as an expression of contempt and insult of the President. In the House of Representatives, Mr. Chandler (Democrat) has offered a resolution declaring the President's course to be patriotic and constitutional in seeking to protect, by his veto power, the rights of the people against the wicked and revolutionary acts of malignant and mischievous men. The action of the President, he said, merited the approval of the House, and deserved the support of all loyal men. Mr. Chandler also moved that the Freedmen Bureau be abolished. The House rejected the resolution by 82 against 22 votes, and afterwards passed a resolution censuring Mr. Chandler for attempting a gross insult to the House. The House has passed a bill prohibiting the denial of the right of suffrage in Territories on account of color. The President has signed the amendment to the Habeas Corpus Act, protecting military officers from civil prosecutions for acts done in discharge of official duties. Mr. McCulloch has sent to the finance committee the draft of a new bill for funding the national debt in a 5 per cent. consolidated loan. The indictment against Mr. Davis specifies, that on the 15th of June, 1864, he conspired, with others, at Richmond, to overthrow by force of arms the Government of the United States. It is reported that his trial will take place early in June, and that Chief Justice Chase has consented to preside, if President Johnson will proclaim the abrogation of martial law, so far as the jurisdiction of the District Court of Virginia is concerned. The health of Mr. Davis is rapidly failing. The President has ordered a special report of his physical condition to be made, and the rigor of his confinement to be immediately relaxed. Mr. Davis is said to have expressed great pleasure at the prospect of his speedy trial, and to have declared that he can make a successful defence. A Fenian mass meeting took place yesterday at Jones Wood, but it was not so large or enthusiastic as was anticipated. The Senate faction took no part in the proceedings. Head-Centre Stephens delivered a long speech, describing the origin and progress of Fenianism. He exhorted Irishmen to be united, and they could be fighting British troops in Ireland in the open field within the present year; but if unity in America could not be obtained, the Irish at home would be dispirited, the organization be broken up, and the Irish race exterminated in Ireland. He had sent invitations to Sweeney, Roberts and others, but was sorry to say only a few of them had been to see him. As his object was to effect the unity of the brotherhood, he thought it best that he alone should address them. O'Mahoney, he added, had acted patriotically in resigning. Stephens also declared that money was necessary, and must be obtained. O'Mahoney's regiment paraded in the grounds, in violation of the order of General Sanford, commanding the State militia, who had prohibited the parade on the occasion of any troops wearing the State uniform or carrying the State arms. General Hooker visited Stephens yesterday. Several circles and a number of prominent Fenians declare, that they will still adhere to the Senate faction, which continues to occupy the premises in Broadway, and conduct business independently of Stephens. No funds are being raised by either faction beyond occasional individual donations. Cholera has disappeared in Halifax quarantine, and is rapidly abating in the New York quarantine. General Santa Anna has arrived at Washington. He denies the current rumor that he is acting in connivance with the Emperor Maximilian. It is reported that he comes to promote the interests of the Republican cause in Mexico.

THE EUROPEAN CONGRESS.—Paris, May 35.—Identical notes were despatched yesterday and to-day by the English, French, and Russian cabinets to Berlin, Vienna, Florence, and Frankfort, for the assembly of a congress to deliberate upon the question of federal reform, that of the Elbe Duchies, and the Austro-

Italian difficulty. It is expected that the congress will assemble on 5th June, Florence, May 25.—The consent of Italy to take part in the congress is determined not to be dependent upon the wording of the invitation, inasmuch as the Italian Government considers it certain that the neutral Powers can have in view no other solution of the Austro-Italian difficulty than the cession of Venice.—Vienna, May 25.—It was rumored on the Bourse that the congress had been accepted by all the Powers. It is confirmed that Austria will take part in the congress, provided that no basis for negotiation be laid down which Austria cannot recognize as such; that the decisions of the congress be not binding; and that the programme contain nothing which may be to the prejudice of Austria.

EUROPE.—AFFAIRS OF ITALY.—Florence, May 18.—Theoretically the intentions of the Italian Government are pacific; practically they are more warlike than they were in 1859. Two hundred and twenty thousand troops are concentrated along the banks of the Mincio and the Po; the national guard are being mobilised in every province, and preparations are being made for a far larger body of volunteers than has ever yet served under the orders of Garibaldi. The present attitude of the peninsula says clearly enough to diplomacy, "Try your congresses, exhaust your mediatorial measures. We will be patient, we will offer no hindrance, are ready to negotiate for Venice, but with ordered arms. If Austria can be induced to cede that portion of the Italian soil which she now holds, we are ready to pay for it; but we cannot sheath our sword while the black and yellow flag floats over a single fortress on this side the Alps. Up to the present moment ideas and hopes of pacification seem entirely confined to Russia, France, and England—to the parties who have no immediate concern in the questions pending. Austria has concentrated up to the present moment 200,000 men in Venetia and the Tyrol. At Mantua, Borgoforte, and Osteglia 10,000; in and around Verona, 30,000; at Padua, 10,000; of Rovigo, 40,000; at Legnano, 6000; at Venice and Chioggia, 15,000; at Peschiera, 6000; in Friuli and on the frontier, 20,000; in the Tyrol, 30,000; at Trieste and Gorizia, 63,000. Of the army generals who are expected to take an active part in the Austrian campaign the following are the most distinguished:—Maresciallo of Assia, aged 73; he commenced his military career at 17 years of age, at the battle of Wagram, and contributed not a little to the Austrian victories over the Piedmontese in 1848 by the strategic movement of Verona, and took an active part in the battle of Novara. The Prince Schwarzenberg, aged 72, commanded a cavalry division in 1848, and distinguished himself at the battle of Comorn, in Hungary, by preventing the insurgents from gaining the right bank of the Danube; at the battle of Magenta he commanded the 3rd army corps, and, beaten near Monte Vecchio, covered the retreat of the Austrian army at the extreme left, arriving successively at Pavia, Lodi, and Bresbia; at Solferino he fought against General Niel at Guidizzolo; he is considered one of the most dashing officers of the Austrian army, and has also made for himself a name in letters. Benedek, aged 58; as a colonel he took part in the war against the Piedmontese in 1848; distinguished himself at Comorn, and in 1859 commanded the 8th corps, and at S. Martino was convinced that the Italians do know how to fight. Count Clam Gallas has fought in all the Austrian battles worthy of note since 1815; he now commands the 1st army corps at Prague. General Gablentz commanded the Austrians in the war against Denmark. General Romming gained the decisive victory of Temeswar in the Hungarian war. In the hands of these veterans, and of the Archduke Alberto, lies the fate of Austria in her Prussian and Italian struggle. The votes of these men are unanimous for war. If we are defeated, say they, we shall lose territory and save our honor; if we negotiate, we lose both territory and honor.

"Tilly," said a mother to her daughter who had seen but three summers, "what should you do without your mother?"—"I should put on, every day, just such a dress as I wanted to," was the prompt reply.